

3936. A  
THE  
STATE OF  
THE NOW-

ROMANE CHVRCH.

*Discussed*

By way of vindication of  
the Right Reuerend Father in  
God, the Lord Bishop of  
EXETER,

From the weake caũills of  
HENRY BURTON.

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By <sup>ugh</sup> H. C. Cholmley

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TO  
THE RIGHT RE-  
uerend Father in GOD,  
IOSEPH, by the providence  
of God Lord Bishop of *Exeter*,  
Grace, mercy, and peace, be  
multiplied.

*Right Reuerend and Honourable,*



Y very good Lord,  
It was well said of  
old, *Let Baal plead* Iudg. 6.31.  
*for himselfe:* And it  
may be said as wel

now, *Let Babel plead for her selfe*  
*yea let him be blessed that dasheth* Psalme 137.9.  
*her little ones against the stones,*

noy

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And

## The Epistle Dedicatory.

Reuel. 18. 6.

And let it be done to her, as shee hath done to others; And let all the people of God say Amen.

Neuerthelesse, herein (if in any thing in the world) great arte and skill is to be used: For it is not for every fresh water souldier to fight against Babel. The Poet saith,

*In vitium ducit culpa suza si caret arte.*

The want of skill to shew a shame,  
Doth bring a man to mickle blame.

And it is a true saying that God loues Aduerbs better then Adiectiues, so as if a man doe good things, and doe them not well, hee is an offender notwithstanding; so is it in this case: he that will make warre against Babel, and will not do more hurt then good, had need to bee well provided, and aduised. *Plutarch* makes re-

s A

port

*The Epistle Dedicatory.*

port of one, who vnadvisedly casting a stone at a dogge, hit and hurt his owne mother; and so many there are who ignorantly and inconsiderately contending against Babel, doe grievously wound the Church of God, and (as your Lordship saith truly) do more wrong to their cause, then to their aduersaries: If any man be ignorant how this may be, and bee willing to learne, you haue well informed him in your last Book of the Old Religion; wherein you make it plaine, that though Rome bee Babel; yet so long as she is Babel, she shall haue a people of God in her: so that as Saint Paul said, *They are not all Israel that are of Israel*; so may wee in this case, *They are not all Babel, that*

*Reuel. 18. 4.*

*Rom. 9. 6.*

## *The Epistle Dedicatory.*

are in Babel, and communicate with Babel. If then a man haue not a spiritual eye, to distinguish betweene Babel, and the people of God in Babel; how much mischief may hee doe in quarelling with Babel? I would wee had not too much experience hereof in some, who make good your Lordships too iust censure, that *Zeale* transports them to such a detestation of the *Romane Church*, as if it were all error, no Church, and so that no soule can be saued therein: A fearfull and heauie doome; of which a man may say, as Saint *Bernard* said in another case, *Solo auditu contremisco*: I tremble at the very hearing of it.

Now your Lordship (as a good Souldier of Iesus Christ, and one  
of

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## *The Epistle Dedicatory.*

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of the Colonels of the spirituall  
Armie of the Lord of hostes) en-  
deuouring amongst other errors  
to reformethis, and to bring all  
into right and perfect order; that  
is, to traine all the souldiers vnder  
your regiment according to the  
old discipline; which is, to entend  
to cure Babel, and not to destroy  
her before the time, (that it may  
truly be said of them, as well as of  
others, We would haue cured Ba- Ier. 51. 45.  
bel, but she would not be cured,  
the time of curing being not  
past, so long as it is called to day.) Heb. 3. 13.  
There are risen vp, I know not  
what hot-spurres, and bold Brag-  
gadochioes in the Campe, who  
mutinouſlie doe turne their wea-  
pons from Babel against you; as  
if you were therefore become

## The Epistle Dedicatory.

Gal. 4. 16.

their enemy, because you tell them the truth. And amongst others, one Master *Henry Burton*, hath publickly taken the quarrell vpon himselfe in the name of all the rest, who being otherwise a man of good parts (as it should seem) and hauing a good meaning to doe Gods Church some seruice, yet ouerweening himselfe, and forgetting his place, hath giuen the common aduersary too much aduantage against vs all. For being defectiue in Logick (our best engine, after the word of God) and trusting to nothing but meer sophistry, and failing in the truth, or true meaning of all his allegations; he hath not onely shamed himselfe, but put vs all out of order, hindered our good proceedings,

## *The Epistle Dedicatory.*

dings, weakned our owne forces by diuision, and strengthened the enemy.

Whereupon (it being not any way conuenient that your Lordship should enter into the lists with him ;) vpon an incident occasion of speech about this matter in the beginning of September, it pleased you to accept an offer of my seruice in this businesse; although vpon heare-say onely at that time, and not otherwise, I had notice of his misbehaviour.

Here therefore, I tender vnto your Lordship some testimony, not so much of the old innocent familiarity, which almost from the cradle hath beene betweene vs; as of my readiness to performe all parts of that Canonically obedience,



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## *The Epistle Dedicatory.*

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ence, which being due to all my  
Diocesans ; I am most joyfull to  
yeeld vnto you aboue, and before  
all the men in the world.

Accept then (I beseech you) and  
protect, this vnworthy seuē daies  
defence of your worthy cause ;  
protect it (I say) thogh not as your  
owne (being vnworthy) yet for  
your owne, in respect of the wor-  
thie cause which is your owne :  
And so I shall be encouraged to  
performe all offices not onely to  
my ancientest, nearest, dearest, and  
greatest friend ; but also to my Bi-  
shop, Lord, and Gouverneur : and  
euerrest,

6 JY 59

Your Lordships Chaplaine  
in all humility to be  
commanded,

*Hugh Cholmeley.*





TO M. HENRY BURTON

Rector of St. Mathewes in Friday-  
street in London; H. C. Rector of  
the portion of Clare in the Parish  
of Tyverton in Devon,  
*sendeth greeting.*

**M** After Burton, as you are a man  
altogether unknowne to me, but  
onely by your writings, so I am  
not desirous to bee your aduersary in any  
the least point of truth; I loue you in the  
truth, and I oppose you in loue of the  
truth; And if you can soundly and sub-  
stantially conuince me of vntruth; I pro-  
fesse before God and the world, that I will  
yeeld vnto you without any more adoe:  
being already willing to bee overcome of  
the truth in this cause: You need not dis-  
claime the match; I suppose my selfe your  
equal

equall for time, studies, or labour; and if  
your desire be sincere, onely to finde out  
the truth; Loe, I am as you are: Passe by  
our Reuerend Diocesan; and let me beare  
the brunt of this skirmish: Your victory  
shall be great enough; and your foile farre  
more easie and tolerable.

Your loving friend, and  
fellow Labourer in  
the work of the  
L O R D,

H. C.



# THE STATE OF the Now-Romane

CHVRCH.



Here can be no more  
evident signe of a bad  
cause, then if it be  
handled falsly and so-  
phistically: for (as *Eu-  
riptides* saith)

Ἀπλὸς ὁ μὲν ὁ λόγος ἡ ἀληθεία ἐστίν

Ὁ δὲ ἄδικος λόγος

Νοσὸς ἐν αὐτῷ φαρμακὸν δίδωσι σφαῖραν.

*The truth is sound, her words are plaine,  
Falshood is sicke; she needs must faine.*

Which being so, we may soone per-  
ceiue what we are to thinke of Mr. *Bur-*  
*tons* cause; who hauing taken vpon him-  
selfe to oppose men euery way better  
then

then himselfe, about the truth, and true visibilitie of the Church of Rome; vseth all kind of sophistrie and deceit: as may appeare both by the whole Discourse, and by euery part and parcell thereof.

In the whole you shall perceiue two points of notable sophistrie common to him with all those that maintaine bad causes: One is Beggery, commonly called of the Logicians, *Petitio principij*, which proueth one obscure or vncertaine thing by another; or would haue that to be granted which reason denyeth: Another is Disorder, which is *Horaces Humano capiti, &c.* and *Onids Ruds indigestaq; moles*. A confused heape of independencies, like a Lotterers pitcher, full of scrowles shuffled together, without any reference one to another.

His Beggery will soone appeare, if we resoluē this dispute into that *Entymeme*, whereof it wholly consisteth; which is this: *S. Iohn* saith, *The second Angell poured out his viall upon the Sea, and it became as the blood of a dead man; and every living soule dyed in the sea;*

modi

Ergo,

*Ergo*, the Church of Rome is neyther a true Church, nor a true visible Church. To which I may say farre better then *Fisher* said to *Perkins*: Apply Iohn Barber, and thou shalt haue a new paire of Sizors. Whether I wrong him or no, I referre my selfe to the censure of euery iudicious Reader: And if I wrong him not, euery man may see, that hee beggeth two things which no good Diuine may yeeld vnto him: One is, that an Allegoricall Prophecie (such as this is) may bee laid for a good foundation, whereon to frame an Argument to decide a Controuersie in Diuinitie; contrary to the old Maxime, *Theologia symbolica non est argumentatiua*: Allegories in diuinitie afford no good arguments. Especially if they be Prophecies, whereof there may be doubt whether they be fulfilled or no: in which case the tryall is, to examine the perspicuitie thereof: for a Prophecie, as of all Scriptures it is most obscure, before it be fulfilled; so when it is fulfilled it is of all other most cleare, and easie: This therefore being an Allegory, and  
Pro-

prophetically, and retaining the enigmatically darknesse which it had originally (as appeareth by the various interpretations of the Learned, euery day renewed) I for my part cannot suppose it to be yet accomplished; and so (to me) it is vnfit for that vse to which hee hath imployed it.

The other point of his Beggerie is, That his owne priuate interpretation of these words may be allowed as the true meaning of the holy Ghost: which is, That by the Sea we are to vnderstand the Doctrines of the Councel of Trent: by the blood, the abominable corruptions therof: by the Angel, *Chemnitius*, and other learned men of that time that examined it: and by the pouring out of the viall, their preachings and writings. All which hee hath borrowed from *Brightman*, whom notwithstanding elswhere he forsaketh. But now what if we deny him this interpretation; and require some prooffe hereof, what will he say then? Surely hee is vtterly disappointed, and all his building falls to the ground. If he say we must shew some reason

reason for our denyall; besides that we haue shewed some already, it would be knowne, why we may not as well deny, as he affirme without reason: If this course bee good, euery mans private fantasie (especially if he can make some shew of probability) must bee ~~ammaru~~ *ammaru* ~~lawes~~, the Reuelations Reuelation: And then why may not *Belarmines* interpretation of the ninth cap. (*Oratione in Scholis habita*) wherein he turnes all vpon *Luther* and the Lutherans) passe for current? But lest I may seeme to seeke euasions; I will doe that against him, which he cannor, or at least hath not yet done for himselfe: I will shew some reason for my denyall; and leaue it to the iudgement of the Learned: And because the ground of all is that the Councell of Trent, or the doctrines thereof, are that bloody sea: I suppose it sufficient (if I proue it to bee otherwise) to turne vp all his phantasticall *Caullarton*.

First therefore I proue it *ex pracon-*  
*cessu*; for hee granteth, that the same  
**Sea** whereof cap. 3. 8. the third part  
 B was



was turned into blood, is here wholly turned thereinto. Now *Brightman*, (whom in this point he followeth) will haue that third part of the Sea, to bee the doctrine of Europe, the third part of the Christian world : And then καὶ ὅλην : the whole sea is the doctrine of the whole Christian world : But the doctrine of the Councell of Trent, is not the doctrine of the whole Christian world : *Ergo* it is not the Sea here mentioned by *S. Iohn*.

Secondly, vpon the powring out of this second Viall ; this sea is turned into congealed and putrified blood, which (by his interpretation) signifieth that by the conclusions of the Councell of Trent, Romes doctrines are become mortall and damnable : and this puts a difference betweene the state of Romes doctrines before the Councell of Trent (while as yet they were in their growing) and after it : Before there was some fresh water, &c. but after none at all. So saith he: But I say that the Councell of Trent hath not a whit corrupted Romes Doctrines more than they were  
a long



a long time before: *Ergo* the Councell of Trents conclusions are not here to be vnderstood. I need not take paines in the prooffe hereof; because the learned doe not accuse it of this fault; but that (whereas it promised reformation, and that it was expected ther-from) it cosened the world; and in stead of reforming confirmed the foule corruptions of the religion and doctrine of the Church which formerly had preuailed: Indeed Master *Grashaw* (whose memory for old acquaintance is pretious to me) noteth one, (and but one) point of doctrine (for the other is only for practice) wherein the Councell of Trent hath added some thing to the former corruptions, which is, the equalizing of the Apocrypha with the Canonickall books of Scripture: But if we consider how he interpreteth himselfe (that no Councell before had done the like) it will appeare, that hee denyeth not, but that euen that corruption also was inueterate before the Councell of Trent.

Thirdly, I say that the Councell of

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Trent

Trent hath reformed Romes doctrine, and made it (at least in one point) better than it was before : *Ergo* it is not here to be vnderstood. The point is this, that there is no naturall ability in a man, to prepare himselte for grace, and so no merit of congruity, in which regard Stapleton saith, *Meritum ex congruo explosum est* : a point of no small moment in these dayes.

Fourthly, I say that there is as much fresh water in Romes doctrines since the Councell of Trent, as there was before : *Ergo* it is not here to bee vnderstood. This I proue, by the doctrine of the Tridentine Catechisme, in euery part whereof there is sufficient quantity of sauing doctrine for those that (to vse your owne words) can search and find it out ; separating the good from the bad, and truth from errour : as may appeare to them that will take the paines to reade it : yea I dare bee bold to say, the Church of Rome had not for many hundred yeares before the Councell of Trent, so good a forme of doctrine, as that Catechisme containeth :

neth : which I speake not to iustifie the Councell, or the Catechisme, in any error comprehended therein ; but only to shew the beggery of the aduersarie : of which this shall be sufficient.

His disorder shewes it selfe in three things ; First, in not setting the state of the question : Secondly, in misplacing his owne arguments : Thirdly, in idle repetitions. For the first : There cannot be a greater fault in a Disputant, then either to leave the question altogether vnstated ; or else to state it amisse ; for by this meanes it ordinarily falls out, that the contention is nothing else but *Andabatarum pugna*, the fight at blind man buffe (as we say,) so as a man may misse ten times, before hee hit once : But of the two the former is the worse, wherein this our aduersary offendeth : If he say, he tooke it as hee found it ; it will not excuse : For I dare say his pretended aduersaries intended not a combat ; if they had, they would haue deprivied him of the occasion of much babbling : And yet, had he not listied to be contentious, hee might haue picked

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such

such a state of the question out of the defenders writings, as might haue dulled the edge of his quarrellsome humor : for the state being set aright, and with perspicuity, it will easily appeare to which side the truth inclineth : wherefore that I offend not in that wherein I finde him to be faulty ; I will doe that which he hath left vnperformed. First then wee are to know, that the words whereof the question consisteth are full of ambiguity : For both the Church of Rome, and a true Church, and a Church truly visible, haue many senses, and significations : The Church of Rome hath at least eight seuerall acceptations : For sometimes it noteth the particular Diocesse of the Romane territory, commonly called the particular Romane Church : Sometimes (and most vsually) it comprehendeth all the national Churches which communicate with Rome in the same faith, and vnder the same head, the Pope ; commonly called the Catholique Romane Church : Sometimes the Clergy of that Church is onely vnderstood by  
that

that title, commonly called the Church representatiue : Sometimes the people onely, commonly called the Laity, and of some the popular Church of Rome : Sometimes the whole body of Clergy and Laity : Sometimes the Papacy, or Apostacy in that Church, which is *S. Johns* Babylon : Sometimes the Elect in that Church, still communicating with the Papacy, which *S. Iohn* calls Gods people : And sometimes the hidden Church which is in the Romane Church, and yet communicateth not with her abominations ; which some call the Church in the wildernesse. Againe, A Church is said to bee true, diuers wayes : As first materially, in that it consisteth of a people comprehended within the compasse of Gods Couenant of life, and saluation : Secondly, formally, in regard of frame, and constitution : Thirdly, accidentally, in regard of soundnes, and outward communion. Thirdly, a Church is said to be truly visible for the true markes of a Church which it hath ; either in regard of it selfe within it selfe ; in which

respect, the Churches in persecution are truly visible, though their enemies and others which are not of their number see them not : Or in regard of the world abroad : whether Christians or Infidels which know her assemblies : And in this latter sense againe, it is said to be visible, either strictly and properly, when the whole Church is visible at once, and all together (which is onely true of particular Congregations) or largely and Synechdochically, when the whole cannot bee visible together, and at once, but by peecemeale, and succession: and so the Catholique Church here on earth may truly be said to bee visible. Thus you see how great ambiguity there is in the sense of these few words, *The Church of Rome is a true and truly visible Church.*

Now in the second place, to apply all this to our present purpose. Although diuerse men doe set the state of this question diuersly, as may best serue for their owne priuate ends and purposes : yet I will take it in the largest extent, and as it may bee most fauourable for the

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the Church of Rome : Thus ; *Whether the Catholike Church of Rome (as it is called in opposition to the Dioces) in regard of the whole body thereof compounded of Clergy and Laity, bee still within the covenant of Gods saving grace : and haue such markes of that covenant still abiding in it, that though properly at once, and all together it cannot bee visible, yet by peece-meale, and successively, it may truly be said so to be.* And so much for the state of the question and his first disorder. His second point of disorder is in misplacing his owne arguments ; which I take not as if it were done ignorantly, as not knowing what hee should haue done ; (for hee excuseth himselfe for it, supposing it superfluous to doe it) but artificially for his best advantage ; It seemes hee trusted more to the gentlenesse of his aduersaries, and to his owne abilitie in opposing them ; then to the strength of his owne, and his power to maintaine them ; and so brings them in as it were by way of ambush. But howsoeuer it hath pleased him to proceed ; I may not passe them  
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ouer in this place without tryall; vnles I would incurre the same suspition: Let vs see therefore how hee proueth the negative.

His first argument, (wherein he placeth his greatest confidence) is briefly propounded pag. 24. but more at large pag. 90. of his Aduertisement, and it lyeth thus.

*That Church which denieth, yea accurseth, the sauing faith of Iesus Christ vnto Iustification; allowing onely such a faith which can neuer saue a man, but is a gracelesse faith, separable from grace, and which a man may carie with him into Hell; that is an Apostatized Church; vtterly falne away from Christ, wherein no saluation is to be found, or hoped for:*

*But the Church of Rome doth all this: Ergo.*

To which I answer; by denying all: I deny the proposition, because it is sophistickall: The assumption, because it is false: and I need not then doubt to deny the conclusion. The proposition is sick of that Sophisme, which the Logicians



gicians call *secundum plures interrogaciones*, or *propositiones*: that is, when many Propositions are ioyned together in one, whereof some are true, some false: as here are at least three. One, that the Church (so bablyngly described) is an apostatized Church: another, that it is vterly fallen away from Christ: a third, that no saluation is to be found or hoped for therein. Of which the first onely is true, and the rest notoriously false, and against the Scripture: for first, to denie, yea to accurse sauing Faith, & to allow the contrary, is not a point of totall & finall Apostasie, vnles it be ioyned with malice and obstinacie; and be the sinne against the holy Ghost, to which repentance is vterly denied. Else what shall wee say of *S. Peter* who both denied and cursed the knowledge of Christ in himselfe. Secondly, if this be true, (as it is) then may saluation be found, and hoped for, notwithstanding that deniall, cursing, and approbation. Thirdly, it must be remembred, that our question is of the whole body of the Church, that is, neither of the popular

pular part onely, nor of the representatiue onely, but of both together : if then the one part onely shall doe as he faith, and not the whole body, who can say that there is no saluation to bee found therein, or that it is vtterly false away from Christ. So much for the Proposition.

In the next place I say the Assumption is evidently false, if not more then slanderous : For first the Church of *Rome* (whether partially, or wholly vnderstood) neuer denyed, neuer accursed sauing and iustifying Faith, nor euer allowed a gracelesse faith onely which cannot saue, &c. Looke vpon all the Canons of the Councell of *Trent*, and see whether any such thing bee to bee found therein, or gathered therefrom : doth it not distinguish betweene a liuing and a dead faith ? And doth it not say that the liuing Faith only iustifieth, and not the dead ? what is it then that it denyeth and accurseth ? It is this, first, the forme and manner of Iustification by Faith, when it is said to iustifie as the very forme of Iustification, and not

as a meere disposition thereto. Secondly this assertion, that a dead faith separate from grace is not a true faith; though it cannot iustifie: this is that which the Counsell denyeth and accurseth in this case, and no more; yet you say boldly if not impudently, *pag. 25.* *If any dare deny this hee will but bewray his shamelesse ignorance in this point.* In what point *M. Burton?* *That the Councell of Trent admitteth of no other faith then that which the Devils and damned in hell haue?* O mouth! O forehead! Haue they a living Faith; which is fruitfull in good workes? Such a Faith as *S. James* commendeth? And doth not the Councell admit of this Faith? yea of this onely for Iustification? Reade the latter part of the seventh Chapter of the sixth Session, and bee ashamed. Secondly, say the Counsell had done so indeed; Doth the whole Church of *Rome* doe it? Doth the popular part thereof doe it? By your owne words, *page 25.* they denie it. Yea but they beleue as the Church beleuees. True, but with a secret condition, If the

the Church beleeuē well, and in that onely wherein it beleeueth aright : Being deceiued in nothing, but that they trust the Church too much ; for if they could be perswaded shee beleueth amisse in any thing, therein they would not beleue as she doth. But you will proue that *Romes* iustifying faith is different in kinde from the true sauing Faith of Christ. How ? Can you tell ? Marry thus.

*That faith which Christ commendeth for the onely true sauing faith, doth so iustifie a man that hee shall neuer come into condemnation, but passe from death vnto life :*

*But the onely faith which the Church of Rome alloweth doth not so.*

Ergo, Aduertisement. pag. 91.

I answer : A Papist, or Arminian would denie the Proposition ; but I grant it, and deny the Assumption : for let the Church of *Rome* confesse what she will in her owne wrong ; I say, that that faith which the Church of *Rome* onely alloweth for iustification (*viz.* a liuing faith fruitfull in good workes) doth

doth so saue, and iustifie a man, that hee cannot goe with it into condemnation: and dare you say the contrary? This is his first Argument.

The second is this :

*That Church which cleaueth to Antichrist as her head, whence she receiveth all her spirituall life, is no true Church; nor hath any salvation to be found, or hoped for in her.*

*But the Church of Rome doth so.*

Ergo. Aduertisement. pag. 91. 92.

I denie the Assumption; Not for that I denie the Pope to be Antichrist, or for that I would support the church of *Rome* in any of her abominations: but first, because the church of *Rome* doth not acknowledge the Pope to be Antichrist, and so cleaueth not to him as her head in that name: Secondly, because, although some Popes haue antichristianly said, that all spirituall grace and life is deriued from the Pope, and that some of their Parasites haue flatteringly acknowledged it, yet neither the representative church of *Rome* by it selfe, nor the popular by it selfe, much lesse the whole

whole and entire body did euer yeeld vnto it; but haue from time to time opposed themselues against it: especially if the question be of an absolute, soueraigne, and supreme head; and not of a subordinate and ministeriall head, as you propound it: Thirdly, because in these spiritual things there is such a coniunction of good and euill in this life, that though the one cannot be separated from the other, yet the one is not confounded with the other; so as each of them receiues its life seuerally from its owne head, and not from the head of the other: As it is in the regenerate man, in whom the flesh and the spirit are alwaies companions in this life; yet so, as the flesh receiue nothing from the holy Ghost, nor the spirit from *Adams* transgression. And so is it in the case wee haue in hand: for in the church of *Rome* there is an inseparable coniunction of *Babylon* and the people of God, yet so as *Babylon* receiues no grace from Christ, nor the people of GOD apostasie from the Pope, for being members of both in diuers respects,



spects, they haue grace from the one, and apostasie from the other, which in them are indeed nothing but flesh and spirit : And so much for his second Argument.

The third, pag. 34. hereof, is thus framed : *A true visible Church hath the true markes of a true visible Church :*

*But the Church of Rome hath not those true markes. Ergo.*

The Assumption whereof being to be denied, hee proueth it partly from the doctrine of the Church of England, and partly from *Bellarmino* the mouth of the Church of Rome. For the Church of England, the Homily for Whitfunday saith : *The true Church of Christ hath alwayes three notes or marks whereby it is knowne : Pure and sound doctrine, &c. Now if you would compare this with the Church of Rome, &c. To which I answer, That these words must receiue a fauourable construction ; or else they make as much against him, as against vs ; and with such construction they make more for vs, then for him.*

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And what is this construction? First, they must bee vnderstood of the accidental truth of the Church in regard of soundnesse, (as the words doe expressly import) and not of essentiall truth in regard of Gods Covenant: Secondly, they must bee vnderstood euen of soundnesse comparatiuely, and not simply, that is, in regard of the Primitive Church, and not otherwise. Else hee must grant, that the Church of Rome hath not beene a true visible Church these nine hundred yeares: whereas he allowes it to haue beene so till the Councell of Trent, as appeareth in all this Discourse.

Now for *Bellarmino*, I am sorry such a superficiall Reader should meddle with him, to the shame of our whole Nation: Marke how hee reasoneth; *Bellarmino* disclaimeth these three as proper markes of the Church: *Ergo* the Church of Rome hath them not. I pray what consequence is here? First may not a man disclaime that which he hath, for some sinister respects best knowne to himselfe? as pride, and presumption



sumption in meddling in causes, and with persons too high for him, and the like? Secondly, doth Bellarmine disclaime them simply, and not onely in comparison of meere proper markes? Thirdly, may not the Church of Rome haue them as markes common to all Churches, true and false; though not as proper to the true Church? Fourthly, doth not Bellarmine *De Eccles. lib. 3. cap. 2. § Nostra autem sententia* (contradicting himselfe) put these three into the definition of the Church? and doth hee not by them distinguish the Church from all other sorts of men whatsoeuer? *Professione vera fidei, Sacramentorum communione, subiectione ad proprium Pastorem*? Fifthly, is it not a Maxime of Bellarmine, *lib. 1. de Sacrament. in genere cap. 26. § Respondeo, Sacramenta*, that the Sacraments and the word of God, and the rest, *semper solius esse Ecclesie, etiamsi interdum extra Ecclesiam inueniantur*? what dealing then is this, to play the Sophister so palpably *a dicto secundum quid, ad dictum simpliciter*? This is his third Argument.

gument. The fourth you shall finde pag.35. to this purpose :

*If the Church of Rome cannot demonstrate it selfe to bee a true Church, then it is no true Church :*

*But it cannot : Ergo.*

To this many things are to be answered ; because both propositions are to be denied : The former, because it is inconsequent : First, because want of demonstration takes not away the truth and true being of any thing ; if it did, there are infinite things in the world, which should haue no being, or not be that which they are ; euen the Scripture it selfe should not be the word of God, because it cannot be demonstrated so to be, to a naturall man. Secondly, because want of ability to make demonstration, especially of the parties owne being, is much lesse able to doe it : for how many millions of men and women are there in the world, which should cease to be that they are, if that were true ? being viterly vnable to demonstrate themselues so to be ? The latter proposition is to be denied, because it  
is

is vntrue: for it by demonstration, you meane, the prooffe of those three marks mentioned in the Homily; the church of Rome can by them demonstrate her selfe to be a true Church (according to the kinde and proportion of truth) as well as any other Church: And all that will acknowledge her to bee a true Church, will and must acknowledge her to haue the true markes of the true Church, in the same degree of truth, wherein she is acknowledged to bee a true Church.

But you can proue by two arguments, that she cannot doe it: First, because *Bellarmino* is constrained to confesse, that all his 15. markes cannot make it evidently true, but onely evidently credible that it is a true Church: I answer, First this is not true; *Bellarmino* saith no such thing: hee hath not the word *Onely*: but thus he speaketh; *Though they make it not evidently true, yet doe they make it evidently credible*: yea hee distinguisheth betweene Heathens which admit not the Scriptures, and Christians which doe; and saith,

that to them it makes them evidently credible; but to these evidently true as well as evidently credible: *Lib. 4. de notis Eccles. cap. 3. §. Dicimus ergo.* This therefore is not good dealing. Secondly, this is the same fallacy of arguing *à dicto secundum quid, ad dictum simpliciter*, wherein you offended afore:

*He cannot doe it by these his fifteene markes (say you:)*

*Ergo, he cannot doe it at all.*

Is this a good kinde of reasoning? Indeed it argueth his folly, or rather madnesse in forsaking those markes, which can demonstrate it, and cleaving to those which cannot doe it; but it doth not proue that he cannot doe it by any other meanes.

In the second place therefore you indeauour to proue it by Romes owne doctrine, and confession: about her baptism, (the onely relique (say you) which some suppose is sufficient to proue her a true Church) which is this, *That the efficacy of baptism depends vpon the Priests intention: wheraof because no man can be certaine, therefore no man*

can bee certaine whether hee were rightly baptised; and so cannot bee certaine that he is a true member of the Church: From which confession you reason thus:

*That which no one Papist can demonstrate; all of them put together cannot demonstrate:*

*But no one of them can demonstrate himselfe to bee true member of the Church: Ergo, not all together.*

And what then?

*That Church whose members either severally or together cannot demonstrate themselves to bee members of the true Church, cannot demonstrate herselfe to be a true Church:*

*But the members of the Church of Rome, neither severally, nor together can do it:*

*Ergo, she herselfe cannot do it.*

That I may give a full and sufficient answer to this large argument, which is taken from Romes owne doctrine and confession: I must signifie unto him; that it seemes to me that he knowes not what Romes doctrine and confession in this point is: First therefore hee must

know, that the Church of Rome hath not yet determined fully what the intention of the Priest in baptizing, or of the Bishop in ordaining is: They say indeed, that a virtual intention is sufficient, without the actual, or habituall: But what is that virtual intention? Some say, that the very pronouncing of the words, *I baptize thee, &c.* are sufficient thereto; *Nec aliud requiritur ex parte ministri*, and that there is no more required on the behalfe of the Minister: So *Thomas, Part. 3. de Sacr. qu. 64. art. 8. ad 2.* and so *Catharine* the Bishop of *Minor* in the Councell of *Trent*, held and affirmed: And *Bellarmino* himselte though of the contrary opinion, (*viz.* that the inward intention of the Priest is required) yet is constrained to distinguish *de perfectione sacramenti simpliciter, & absolute* & *de perfectione eiusdem coram hominibus*, and so agreeth, that if wee respect the perfection of the Sacrament before men, the outward prolation of the words is sufficient, *Lib. 1. de Sacr. in genere, cap. 22. §. ad locum obiectum.*



Secondly, hee must know what certainty it is which the Church of Rome meaneth, when she confesseth that no man can be certaine of the intention of the Priest: for shee distinguisheth of certainty in this case: One is certainty of faith, which is infallible; another humane, and morall; the former shee confesseth cannot ordinarily bee had: but the latter may: which shee accounteth to be sufficient; and this comes full to *Ke<sup>4</sup>*, who denieth infallible certaintie of saluation; because, no man can haue infallible certaintie of the truth of his baptisme, for want of the like certaintie of the Priest's intention: but on the contrary, for morall and coniectural certaintie, he acknowledgeth that a man may and ought to haue it of the Priest's intention, (vnlesse hee declare his naughty minde by some outward signe) and so of the truth of his baptisme, and lastly of his owne saluation. For which distinction see *Bellarmin<sup>o</sup> ubi supra. §. Respondeo, non debere hominib<sup>us</sup>*

These things promised, his Arguments



ments are easily answered. First therefore the Assumption of the last is denied: for they professe themselves able to demonstrate both severally and together that they are true members of the true Church; because they have sufficient certaintie of the truth of their Baptisme; because they have a like sufficient certaintie of the Priests intention; leaving secrets vnto God; and so all that is builded hereon, that the Church cannot demonstrate her selfe to bee a true Church, falls flat to the ground; which may also be said of the intention of the Bishop in ordaining. Secondly, how can hee prove his Assumption, unless he goe through all the Church of Rome from man to man and from woman to woman, and examine what they can say for the truth of their Baptisme. It is twenty to one, but some one or other can shew a Revelation, that the Priest hath an actuall intention to doe as the Church doth in baptizing him. Thirdly, they say they can say as much to assure them of the Priests intention in their Baptisme, as we which are baptised

tiled in our infancie, can say to assure vs. that we were baptised : which is onely the Church booke, and testimonie of our Parents, Godfathers, Godmothers and other friends, which is onely humane, morall & coniecturall assurance, and not diuine and infallible. See Bellarmine *vbi supra.* § Et Nota, So much for the fourth.

The last Argument pag. 32. is this.

*That Church which wants the ordinary meanes of saluation, is no true Church :*

*But the Church of Rome wants the ordinary meanes of saluation, the preaching, and hearing of the Gospell : yea it teacheth hers, so hate and abhorre it, and to call it heretic.*

Ergo.

I answer : they want it, & they want it not : They hate it, and they hate it not : They want and hate the soundnes, and puritie thereof, as it is enjoyed in the Reformed Churches, but they neither want nor hate it, as it is corrupted by their owne traditions, which cannot wholly deprive it of all sauing vertue,

ashath been already prooued. And why (I pray) should wee not bee content in common commiseration to beare with them in this case; as we doe with those people which dwell in fenny, foggy & marish grounds, and countries, who comming into places of fresh ayre, and healthy dyet, doe complaine that it is not good nor wholsome, because it agrees not with their more grosse constitution? If another man liue by poysoned meates, I will not enuie him, so long as I feede on that which is sound, and mans meate (as wee say.) And so much for his Arguments.

: Thus haue I shewed *M<sup>r</sup>. Bartons* second point of disorder in misplacing his Arguments; and haue (as well as I can) righted it, and answered them. The third and last followes, which are his idle Repetitions, and Tautologies; which if they were taken out of his book, it would bee by the one halfe, lesse then this: as will appeare by the answer to the particulars.

Now hee sheweth the fauor of the Christian Reader, that (being constrain-

ned by the misbehaviour of our aduersary, to lay open his foule ouer-sights, in charging the Church of *Rome*, the Councell of *Trent*, and *Bellarmino* with vntruths, which hee ought not to haue done) hee would not suppose me to be any whit inclining or addicted to Poperie (as the manner of the world is now-a dayes.) No: I praise God I am as farr from Popery, as *M. Burton* himselfe is or can be. But I would not haue men eyther to maintaine bad causes against the Church of *Rome*, or to maintaine good causes with bad arguments, and least of all to maintaine bad causes with worse arguments, (as I know too many haue done to our no little disadvantage.) It is an excellent point of manhood to let the enemy haue his utmost due; and not to seeke to overcome him by base and cowardly meanes. This I desire, and haue alwayes endeuoured; and this is all which hitherto I haue done in this Treatise, or purpose to doe hereafter. And if the good Reader will be pleased to belecue mee, and to grant me this reasonable motion; I hope hee shall

shall perceine that I haue not abused either him, or mine aduersary, or my cause, or my Lord, (whose cause I haue vndertaken) or my selfe in vndertaking it: and so I proceede.

BURTON.

Before wee proceede to the third Viall, for the fuller confirmation of what hath beene said of the estate of the church of Rome, whose Sea of doctrines is all turned into mortall blood in the second viall: it will bee very requisite here to discusse one question:

Whether the Church of Rome be eyther a true Church, or a true visible Church?

Answer.

Here is a long *Exordium* to a short Cause: of which it may truely be said, *Causa anceps, Exordium vitiosum*: Such a Cause, such an *Exordium*; Such a Cup, such a Couer. In which (containing a whole lease) hee craueth fauour and attention, after the manner of the Orators, from three Rhetoricall arguments: The qualitie of the question: His owne good handling thereof: and

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The condition of his owne person. The question affords him two favourable arguments : One, for that it is requisite to be discussed in this place : Another, for that it is waightie and of great moment. The necessitie of the discussion is for the fuller confirmation of that hee hath said of the Church of *Rome*. And indeede it is very necessary that hee proue, and that very substantially and soundly (as hee saith in the words following) *That the Church of Rome is neither a true, nor a true visible Church*; or else all hee hath said is not worth a rush. For if it be, then is not her Sea of Doctrines turned into mortall blood in this second Viall : nor the Councell of *Trent* this Sea of mortall blood, nor *Chemnitius* the Angell, nor any thing so as hee hath said. But marke here (I pray) his Circulation : Before, he proued the Church of *Rome* to bee no true Church, because all her doctrines are mortall : and now hee proues all her doctrines to be mortall, because there is no true Church; which manner of reasoning goes for currant with him, in all this



this part of his Treatise. But let that passe. Now if his answers prove no better then his arguments haue done (as I doubt they will not,) it had beene farre more requisite for him to haue left this question altogether indiscussed in this place, and to haue proceeded directly to the third Viall without any more adoe; for so both hee and his followers might haue fallen into the ditch without any obseruation; whereas now all the world must take notice thereof to their shame and discredit.

BURTON.

*A question of so much the greater moment, by how much some, by their no small authoritie, and no lesse renowned opinion in the Church, doe so sway the ballance on that side, that many ill affected, & of the aduerse party, taking the advantage, are apt to catch the word out of their mouth, and to say, Thy mother Church of Rome, &c.*

Answer.

This is the second Argument by which the Question begs him some fauour; for indeed it cannot be denyed

to



to be very waightie, tending either to the admission or expulsion of many millions of soules eyther into, or out of the Church of Christ. But both his comparative amplification, and his Rhetoricall anticipation (by the one whereof hee would breede enuy to his aduersaries, not onely for oppressing the truth with their authoritie, and estimation in the Church; but also for giuing a perillous, and vnseasonable aduantage to the Papists, and popishly affected: and by the other would free himselfe and his from fault) I say both of these doe admit many, and those very iust exceptions. For first, who are those some in authoritie in the Church, of whom he speaketh? I doubt not but hee meaneth his elect aduersaries, & other reuerend Fathers, and Ministers of our Church, who are of a contrary opinion to him: But our worthy fellow, and friend, *M. William Bedle* (now Rector of the Colledge and Vniuersitie of Dublin) in his Letters to *Wadsworth*, pag. 75. tels him, and that in truth, *That this opinion is not onely favoured of many great*

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Scholars

Scholars in England, but is the common opinion of all the best Divines of the Reformed Churches that are, or have beene in the world. And it is so well known to the common Aduersaries, that Brierley in his Apologie of the Romane Church, *Tract. 1. Sect. 6. Subdivis. 3.* And Smith in his booke of the Author and essence of the Protestant Church and Religion, *Lib. 1. cap. 2.* haue made whole Catalogues of them; wherein you shall finde truly billed, *The Augustine Confession, Luther, Calvin, Iunius, Zanchius, Plessanus, Bucanus, Palanus, Saravia, Boyssseul, Vorstius, and Martyr.* And of our owne, *King, James, Andrews, Hooker, Gouell, Whitaker, Moreton, Feild, Pawel, Reynolds, White, and Hall* our reuerend Diocesan, our ioy & crowne, and your meeke, and sweet spirited aduersary, as you truly call him, *pag. 52.* To whom they adde by necessary consequence many more, as *Beza, Melancthon, Pappus, Schusselburge, Ioannes Regius, Leonardus Crottemius, Whitgift, Labbertus, Brentius, Magdeburgenses, Dapaus, Iuel, Fulk, Bale, Zuinglius,*

Zuinglius, Bucer, Molinaus, Bell, Ma-  
son, Sadeel, yea and Perkins himselfe,  
who of all the rest seemes to be furthest  
off from this opinion; but these they  
adde, because they allow them the Co-  
uenant, the calling of Pastors, the hol-  
ding of all the necessary points of the  
foundation, and saluation it selfe, which  
being granted, the true Church cannot  
be denyed vnto them.

Loe these are the some, which sway  
the ballance on the contrary side to you,  
being indeed of no small authority, and  
no less renownd opinion in the church;  
And not some few in our Church of  
note and authority, as you would insi-  
nuate.

Secondly, who are those many ill af-  
fected, and of the aduerse partie, who  
take aduantage hereof? and when did  
they do it? you would make the world  
belleeue that this were a new thing oc-  
casioned by these some in authority,  
whom you haue made your aduersaries.  
But they are no lesse then the whole  
Church of Rome, and that euen from  
our first separation from her, as may

appeare by the Apologies of all the reformed Churches; and by *Bellarmines* thirteenth note of the Church *de Eccles. lib. 4. cap. 16. Sect. Idem de Hæreticis.* herein therefore you are greatly to be blamed.

Thirdly, what is the aduantage which they take? and what is the perill thereof? doubtlesse some extraordinarie thing (I warrant you) neuer heard of, before these men gaue it in these lukewarme, indifferent, neutralizing dayes; *Thy Mother Church of Rome; forsooth:* A perillous aduantage, I promise you; To acknowledge that truth in lukewarme times, which was alwayes openly knowne and professed: For who can denyed, but wee were sometimes members of that Church? and with what face can it be denied? of which I may well say, (as *Saint Paul* said in another case) if it be perilous, it is perilous to them that perish, in whom the god of this world hath blinded their eyes that they should belecue lyes, because they neuer entertained the truth in loue; and if to them it bee perilous,

let

let it be perilous; their blood be vpon their owne heads: If we testifying our loue and good opinion of them in the bowells of Christ Iesus; they turne it to their owne perdition; wee are not vnder bondage in this case: But if any aduantage be to be taken in this respect, vndoubtedly (saith worthy *Bedel, ubi supra*) we haue it of them, and not they of vs; in that what we doe, we doe it of charity; but they of ignorance, or malice, or both.

BARTON.

*Popery hath learned to get ouer the stile againe fast enough without our helpe.*

Answer.

Master Barton; do we helpe Popery (as it were an old dogge) ouer the stile againe, in acknowledging this truth? No, this is *Non causa pro causa*: If this would haue helped, the stile had neuer beene made; that which helpeth it ouer is the iust iudgement of God for our sinnes; and especially for the contempt of the sincere truth of the Gospell: and not the maineining of any truth: let

vs truly repent of them, and I dare be-  
hold to say in the name of God, that  
This shall neuer helpe Popery more ei-  
ther now, or hereafter, then it hath  
done alwaies heretofore.

you say: BURTON. I should have  
said: I though it were true, that the abar-  
d of Rome were a true Church, yet the  
commenancing or pressing of it in these  
times might very well be shared.

Answer. Indeed you are the onely religious  
Politician of these times, and know bet-  
ter what is to be done in these cases,  
then they that sit at the Barre: There  
is no man so senselesse (I suppose) but  
he knowes, that all churches are not either  
to be abolished, urged, or counten-  
ced at all times. There is a time for all  
things, (saith Salomon) a time to keepe  
silence, and a time to speake. But when  
these times are, it were farre better for  
you, and me, and all private persons to  
leave to the wisdom of our Govern-  
ours, then to prescribe any thing to  
them therein: But now adays all men  
will be Privy Councillors, and it is a  
very



very dole, that cannot gouern the whole State, Church, and Kingdome, far better then now it is gouerned. So much for the amplification.

BURTON.

But why then (say they) doe others cry downe the Church of Rome for no true Church at all? Surely, this was a fault, if it were an vntruth: For giue the deuill his due (as we say.) It is good therefore that all men be well aduised in this point, in speaking of the Church of Rome pro or contra, as a true church or no; it being a matter not to be maintained by finenesse of wit, or quaint rhetoricall discourse, but vpon sound ground, & substantiall demonstration.

Answer.

This is your anticipation; wherein you answer a supposed obiection, thereby to free your selfe from fault in crying downe the truth, and true visibility of the Church of Rome; It is no fault (say you) because it is no vntruth: But you know that is the question: And besides, haue you so soone forgotten your own policy? That though it were

saith

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true,



*true, yet the countenancing, or pressing of  
 it in these times might very well bee spar-  
 red? Can you imagine that in these  
 lukewarme, indifferent, neutralizing  
 dayes, you shall not find enow that will  
 take vp the bucklers against you? will  
 you giue the onser, and bee faultlesse?  
 and shall they only that oppose you be  
 the offenders? there is no reason at all  
 for that; In a mutiny it is hard but both  
 sides will bee found faulty: well then;  
*Let the Denill haue his due* (say you; and  
 so say I too) *yet it is good* (say you) *that  
 all men be well aduised in this point, &c.*  
 Let this word stand: Only I craue that  
 it may not be taken for granted (which  
 you rhetorically beg of your friends,) *that  
 you haue the sound grounds, and  
 substantiall demonstrations; and that  
 wee haue nothing but finenesse of wic,  
 and quauit rhetoricall discourses: and  
 vpon these reasons: let the cause bee de-  
 termined: And so much for the quality  
 of the question.**

BYRON.  
*Now for the more cleare and full,  
 yet brieft discussion of the point, it shall  
 suffice*

*suffice onely to answer such arguments as are used for it; whereupon the positive truth will easily be concluded.*

Answer.

Now you come to the second argument of your Exordium, by which you scrape acquaintance with your Readers; which is, a promise to handle this question well; that is, clearly, fully, and briefly; to which end you thinke it sufficient to answer such arguments as are used against you: But how you offend herein I have shewed already.

BURTON.

*Wherein I must crave pardon, having to deale in so weighty a cause, and with such mighty Authors, as have already tanquam e Cathedra defined it. But God forbid that the tryall of truth should depend upon the opinion of any mans person; though never so great, or esteemed in the opinion of the learned. My brethren (saith Saint James) have not the faith of our Lord Iesus Christ, the Lord of glory, with respect of persons: And thus Saint Augustine against Maximi-*

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nus an Arrian Bishop, said) Nec tu mihi Ariminense, nec ego tibi Nicenum Concilium objiciam, &c.

Answer.

This is the third argument taken from the condition of your person, being so weak and vnworthy to deale in such a cause, and with such Authors : wherein first you craue pardon of your boldnes, and after cleare your selfe of such imputations, as may be laid to your charge : For the former ; it is counted the part of an vnwise man to craue pardon of a fault, when it is in his owne power not to offend : If it be a fault, why would you runne into it ? If it be none, why do you craue pardon ? But indeed it cannot be denied to be a great fault for any man to meddle in matters too high, and with persons too great for him, if *David*, *Psalm. 131. 1.* and *Siracides, Eccles. 8. 1.* say true : For as *Ryssaenus* counsell'd his friend in the case of marriage to doe as the boies playing with top & scourge, said one to another, *Take to thy selfe thy peer*, so is it good for every man to

contend with his match; and not to meddle with his betters, vnlesse he will befoole himselfe in the end. But it is the triall of truth (you say) and God forbid that should depend vpon the opinion of any mans persons True: But first a man must be sure of a warrane for his doing; for every man may not contend with his betters in triall of truth vpon his owne head. Secondly, he must not behaue himselfe sawcily (as you do here) saying they haue defined the contrary, *tanquam è Cathedra*! Elie it may fall out (as you say to the Papists, pag. 24) that God forbid will not serue the turne: neither will St. James (who would not haue many masters) speake for you: nor Saint Augustine (who contended with his fellow Bishop) plead for you. And so much for your petition.

BURTON.

Nor let any man here impute presumption to the weakness or unworthiness of my person; as though Iooke a pryde to be meddling with such high matters and wherein great ones are interested. What God knowes, I take

take so little pride herein, &c.

Answer.

Come wee now to your purgation, wherein you cleare your selfe of pride and presumption by way of anticipation: Some man perhaps would say, *Vbi dolor, ibi digitus*; and that where men are guilty of greatest weaknesse, there they make greatest preparation; and that when a man cleares himselfe without an accuser, *Aliquid latet, quod non patet*: But seeing you call God to witness, I had rather beleue you, then suspect you; yet giue me leaue to tell you what I could say against you, if I were disposed; notwithstanding all you can say for your selfe to the contrary. First, *Danid, ubi supra*, makes it an infallible note of pride to be exercised in matters and with persons of this quality. Secondly, many passages in this your second Viall (to goe no further) do send forth a ranke sauer of some such thing: as first, those words, *I haugh it were true, that the Church of Rome were a true Church, yet the counterfeiting expressing it in these times, might very well be spared;*

red; which are very high: So those; *It is good for all men to be well advised in this point, it being a matter not to be maintained by finenesse of wit, &c.* wherein you couertly praise your selfe, and dispraise your aduerfaries intollerably: So those, *I must craue pardon, hauing to deale with such Authors, as haue already tanquam e Cathedra defined the cause.* Insolent words. Then those, *Cucullus non facit Monachum*; which is as much as if you had said, *A Rochet makes not a Bishop.* And those, *What a strange doctrine is this for a learned Doctor (and more then so) of the Church of England) to teach? Doth he not deserue to be the Popes white sonne for it?* which are words of reproach. Finally those, *Now let the Reuerend Author in dge indifferentlie, hauing well waighed the former reasons, whether wee doe ill or no in taking this his saying ill; or whether wee had not reason to haue expected an ingenuous Palinodie. or Augustine like retraction, rather then such an Apologie; which whether it be rather to bee pitied, then any uncharitablenesse in the reader in taking such a saying ill; let indicious*



*ditions charity it selfe iudge: where may a man finde pride, if here bee none? yet for all this, you professe many things to the contrary; as first that*

*BURTON.*

*My heart is euen torne in sunder, to see the rufull rents of the Church of God; and the truth so opposed, so oppressed.*

*Answer.*

*But Ieremie tells you, the heart is deceitfull aboue measure; and the learned say, that it is not so deceitfull in any thing as in pride; in so much as if it were possible to be without pride, yet would it be proud that it is not proud: and for euen while your heart is torne in sunder with sorrow, you may be proud in exercising your selfe in things, and with persons that be too high, notwithstanding.*

*BURTON.*

*And when Gods glory suffers, pardon mee, if I professe my selfe a poore dependant.*

*Answer.*

*What without a calling? might not*



not *Vzza* put forth his hand to stay the shaking of the Arke, and may you doe it? But wherein (I pray) doth Gods glorie suffer any thing in our case? Is it any dishonour to God to be faithfull in keeping his covenant for euer, even with his enemies? Is not this the highest point of his glorie, wherein of all the rest he most glorieth? O Master *Burton*, pretend not the glorie of God, against the glory of God, there is nothing more easie, more usuall, more dangerous.

*BURTON.*

*Yea, my profession, not onely as a Christian, but much more as a Minister of the Gospel, bindes me to it.*

*Answer.*

Then let all Christendome goe together by the eares, and let Ministers bee the Ring-leaders and Bourefewes.

*BURTON.*

*And I know that God regardeth no mans person.*

*Answer.*

True: But he will haue all men to be sure of a warrant for their doings.

*BUR.*

BURTON. *And as the prouerbe is, Cucullus non facit Monachum.*

Answer. *Neither doth the wearing of a Lions skin, make a Lyon.*

BURTON. *And were it not a matter so nearly concerning the glory of God, and the saluation of Mens soules, I had far rather sit mee downe in safe and sweet silence, wherein I should haue the more opportunitie to pray for the peace of Ierusalem, then any way stand vp to contend.*

Answer. *Indeede this is the thing which of all other you had most need to purge your selfe of. This contentious humor which (some say) is predominant in you : for (if Salomon say true) a man so qualified must needes bee presumptuous : And how doe you doe it ? You pretend againe the glory of God. But you haue heard that that may be but a colour. Next, the saluation of mens soules : But how can that be, when you damne all*

Papists to the Deuill? Thirdly, your choise of priuate retirednesse: But that is questionable. Lastly, your deuotion: But *Quid verba audiam, cum facta vidi-*  
*diam?*

BURTON.

*But it is Gods quarrell, and that against Babylon.*

Answer.

First, let that be proued: then let God bee a God of order, and not of confusion.

BURTON.

*Peace is beautifull indeed; but there is a what peace? In which regard Christ the Prince of peace said, I came not to send peace into the earth, but a sword. As faire as peace is, wee must not make an Idoll of it, we must keepe Christs peace.*

Answer.

God forbid else: But we must know then of what spirit we are. Wee haue had late experience of the too eager desire of many forward spirits to breake our peace, and to vnſheathe the sword: but I cannot be perswaded that cyther

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this

this is Christs sword, or that that was not Christs peace.

BURTON.

*And in these perillous dayes it being almost as dangerous to bee ignorant of the mystery of iniquitie, as of the mystery of Godlinesse; let no man thinke it labour superfluous, or presumptuous, to search out the true mysterie of Popery.*

Answer.

You say well: But first you must not doe it like Skogan, as well where it is not, as where it is: Then, you must not doe it so, that you take away all the mystery thereof at one blow, by denying the Romane Church to bee a true, or true visible Church of Christ: for where then is any mysterie? Is there any mysterie in Iudaisme, Turcisme, or Paganisme.

BURTON.

*But (I say) in this place a kinde of Necessitie hath imposed this taske vpon mee.*

Answer.

*Hic murus abaneus esto. Necessitie, with*

with a great N. hath imposed this task vpon you, and woe be to you if you do it not: If you had said so much at first, it had beene enough. This is that I expected all this while: but I hope I shall make it appeare, that this Necessitie was neuer of Gods imposition. And so much for your Preface: Let vs now examine your sound and substantiall Answers.

But here I must admonish the Reader, that he dealeth with three seuerall Authors: with two hee contendeth very briefly, and with a kinde of neglect, about saluation in the Church of Rome: with the third (being a Reuerend Antistes of the Church of England) hee findeth himselfe more to do: & that (as I suppose) because a kinde of Necessity hath imposed this taske vpon him.

BURTON.

*The first maine Argument, which would conclude the Church of Rome to be a true Church, is, because (say they) a man in that Church may be saved: for out of the Church no saluation; Therefore the Church of Rome must be*

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*a true*

a true Church.

Answer.

These words, (as should seeme by the words *say they*) are common to both the former Authors : who (if they haue framed their maine argument no better) are worthy to be blamed ; vnlesse it were done popularly without suspicion of opposition ; as it may very well bee supposed : The argument is this.

*Out of the true Church of Christ there is no saluation :*

*In the Church of Rome there is saluation. Ergo,*

*The Church of Rome is not out of the true Church of Christ.*

BURTON.

*Who are they that may bee saued in the Church of Rome ? My Author expresseth, An honest ignorant Papist, or some ignorant silly soules, &c. yea, and this is deliuered in the name of our Church ; or at least of all those, that being affected to the Church of Rome in some good measure, would seeme to bee the Church of England.*

Answer.

Answer.

Whether you deale well with your Authors or no I know not : for you do not seuer them so wel as you should; and indeed wee shall finde in the end, that you might well haue ioyned them together as one man; for any disagreement that can be found between them : It seemes here you haue to doe with one onely : for I must goe by guesse; not knowing wel what to make of your answer: you seeme to deny the Assumption of the Argument, by demanding who may bee saued in the Church of Rome ? and then bring in your author answering in the name of the Church of England : and indeed (taking the words you haue related, in a good sense, as I doubt not but the Author meant them, and not as you misconstrue them) they may well be deliuered, not onely in the name of our Church ; but of all the reformed Churches in the world.

Author.

We acknowledge an honest ignorant Papist may be saued; and we haue not so learned Christ, as to deny

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saluation to some ignorant silly soules, whose humble peaceable obedience makes them safe among any part of men, that professe the foundation Christ.

BURTON.

*This makes well for Popish ignorance when all failes : This also giues liberty to any Religion, so it professe the foundation Christ, that therein a man may be saued.*

Answer.

First, here is a good beginning with a notable point of sophistrie, *ex compositione dividendorum*: for he confounds two kindes of ignorance, which are as different one from another, as *membra diuidentia* can be: for better vnderstanding whereof, we are to remember, that there are two kindes of ignorance: one negative, another priuative, (as the Schoolemen speake) The former is the ignorance of that which was neuer reuealed; or not reuealed sufficiently to procure distinct knowledge: The latter is the ignorance of that which a man might haue knowne distinctly if hee would.

would. These two are commonly called simple, & affected ignorance: Simple because a man is alwaies readie to embrace the knowledge of the truth, when it shall please God to reueale it: Affected, because a man delights in darknesse more then light, that his euill deeds may not be reprov'd: and both of these may befall the learnedest man in the world: As the former did *Saint Paul* before his conuersion; and some of the Rulers of the Iewes, as *Saint Peter* testifieth, *Acts* 3. 17. and as the latter did other of those Rulers who closed their eyes that they might not see, *Mat*, 13. 15. Now of these, the Author means the former onely, which is protestant ignorance as well as popish; and the Answerer abuseth him in vnderstanding him of the latter; which indeed is true popish ignorance, and no other; for then a man is popishly ignorant, when he pleaseth himselfe in his ignorance, and is taught so to doe; and not when hee is willing to know, if hee had the meanes: and who doubteth but there are many millions of such in the

Church of Rome, which are those ignorant silly soules of whom the Author speaketh.

Secondly, hee changeth the state of the question; for whereas the Author saith such ignorants may bee saued among any part of mankind that profess the foundation Christ; that is, in any Christian Church; he turnes it into any Religion professing Christ; which is not the question: for the question is of the Church, and not of the Religion: and from hence he proceeds cunningly to his first question: *Whether any Papist may bee saued by his religion*: But here let it be acknowledged, that wee agree with S. Augustine, lib. I. de Baptis. contra Donatistas: That the societies of all Heretiques, so farre as they retaine the profession of sauing truth, and the ministration of the Sacrament of Baptisme, are so farre forth still conioyned with the Catholique Church of God; which in and by them bringeth forth children vnto God: Marke his words, *Ecclesia Orthodoxa* (saith hee) *non Hæresis per Christi Baptismum generat,*

*rat, qui generantur filij Dei etiam inter Hæreticos.*

BURTON.

*But here two questions would be resolved: First whether any Papist by his religion may be saued.*

Answer.

Here hee diuiderth one question into two, and maketh two Authors differ in opinion, which agree in one: And for the first question, it was neuer moued by any thing I can perceiue from his Authors. The question is, Whether any man liuing and dying a Papist, or member of the Church of Rome may be saued; and not, Whether any Papist may be saued by his religion. This therefore is a trick of Leigerdumaine, worthish such as pretend Gods glorie in hypocrisie.

BURTON.

*For resolution, The Author ranks all Papists into two sorts; either learned, or silly ignorants. For the learned, hee confesseth it is very hard for them to be saued; but if ignorant more easie.*

Answer.

Answer.

If his Author doe as hee saith ; hee marres a good cause in the handling ; but I doubt he belies him, especially if this which he hath related be all that he saith. For these words doe not imply a diuision of all Papists into learned and silly ignorants ; but of ignorant Papists into simple, and wilfull ignorants ; and for the wilfull, he confesseth it impossible for them to be saued, (if they so abide,) whether they be learned or vnlearned ; but the simple, whether learned or vnlearned (in his opinion) may be saued : and so thinke I too.

BURTON.

*So then if a Papist be saued, he may thanke his ignorance.*

Answer.

Was there euer any man in the world which would make such an inference ? Saint *Paul* was a persecutor, blasphemer, and wrong doer, but he obtained mercy because hee did it ignorantly in vnbeleefe : So then that Saint *Paul* obtained mercy, he may thanke his ignorance and vnbeleefe. *Apage.* No, this is

is all that can bee inferred therefrom ; that such ignorance as this, doth not *ponereobicē* (as the Schoolemen speake) that is, lay a blocke in the way to saluation, as the other doth ; he may bee saued, notwithstanding this ignorance, though not for this ignorance, because it excuseth *à tanto*, though not *à toto* : from the degree of sinne, though not from all sinne.

BURTON.

*But Christ the foundation is there professed : well: but how will popish ignorance teach a man to bee saued by Christ ? Faith comes by hearing : and without faith no saluation by Christ : But all Papists are taught to hate and abhorre the preaching of the word, how then is it possible they should be saued ? be they neuer so humble and peaceable Men.*

Answer.

The farther, the worse : doth it follow vpon any thing that hath been said, that Popish ignorance will teach a man to be saued by Christ, when it hath bin renounced as damnable ? Nay wee should

should shew our selues ideots, if wee should say, simple ignorance can doe it : But how then are these ignorants saued by Christ ? why by faith (man) which comes by hearing the word preached : yea but they haue it not, nor can haue it ; yea they abhorre it, and are taught so to doe. Fie for shame, that a man so well studied in the mystery of iniquitie, should be either so ignorant therein, or so ill affected to affirme so grosse an vntruth : Reade the Councell of Trent, *Sess. 5. cap. 2. & 24. cap. 4.* and see whether this bee true which he saith : It seemes hee hath not bene beholden to any of those many Cart-loads of Homilies, Sermons, Postills, Meditations, Hiemals and Æstiualls, which are so diligently preached in the Church of Rome, and farre better, more soundly, and diligently since that Councell, then before : To which many of our ordinary Preachers are much beholden : And I would they were not better taught there in some places, then ours are (*dolens dico*) in many Churches in England, Wales, and Ire-



Ireland: Indeed they are taught to hate our Preachers as heretickes, and our preaching as heresie; but if he say thereof that they haue none at all, or hate all, he deceiues himselfe, and others with his old fallacie, *à dicto secundum quid ad dictum simpliciter*: And if he say their preaching cannot breed true sauing faith, I pitie him.

BURTON.

*As if a Papist though neuer so simple could be humble; there can be no greater pride, then that which hee takes in his ignorance; and can he be peaceable, whose chiefe article of his Creed is to beleene the Pope to be supreme ouer all Kings and Princes, &c.*

Answer.

If he thinke all Papists to bee such as he speakes of, hee is not onely vncharitable, but foolish: Those simple and silly ignorants, of which the Author speaketh, both may be, and are humble, and peaceable; notwithstanding the pride and rebellion of the Popish ignorants; and besides, how doth their Poperie hinder them from humilitie and peace-

peaceablenesse, when their Kings and Princes themselves will haue them so to belecue and hold?

BURTON.

*This is the beasts marke, which who so receiueth, shall drinke of the wine of the wrath of God, Reuel. 14. 9. No Papist then as a Papist can be saued.*

Answer.

That the beleefe of the Popes supremacie in all spirituall things and causes, is the Beasts marke, is *Petitio principij*. And that all Papists doe receiue the Beasts marke is false; vnlesse hee will say none of them all are written in the Lambes booke of life, *Reuel. 13. 8.* Which I thinke he dare not say. The Conclusion is altogether without premisses: for if hee will conclude any thing at all from hence, it must be this; *That no Papist can be saued, and not that No Papist as a Papist can be saued:* For the Argument lyeth thus; No man receiuing the beasts marke can be saued; But all Papists doe receiue the Beasts marke:

marke : Ergo, No papist can be saved.

BURTON.

*And of Babylon (saith God) Come out of her my people, lest ye be partakers of her sinnes, Reuel. 18. Babylon is the dominion, and religion of the beast, of Antichrist; Nothing then therein to be expected, but the punishment of Babels sinnes.*

Answer.

*Babylon doth not alwayes signifie the dominion, and religion of the beast: sometimes it is taken  $\pi\alpha\iota\sigma$ , for the very Citie, that is, the seate of his dominion, the Citie of Rome, and so is it to be vnderstood, Reuel. 18. And for the Conclusion, I say the same I said of the former; that it hath no premisses: for all that can well be concluded is this; That God calleth his people out of the Citie of Rome, when it is upon the point of destruction, that they may not bodily perish with the wicked. For I hope hee will not say that Gods people may euerlastingly perish with them; though for a time they partake with them in their sinnes,*

finnes, and temporall punishments, as often, and ordinarily they doe. So much for the first question, and for the first Author.

*The second question and Author.*

May not a simple Papist misled by education or long custome, or over-valuing the soueraigntie of the Romane Church, & so in the simplicitie of his heart imbracing them, find mercy at Gods hands, by a general repentance, and faith in the merit of Christ, attended with charitie, and other vertues?

BURTON.

*Here the state of the former question is quite altered: by Faith, and Repentance no doubt, not onely an ignorant Papist, but euen an Infidell may finde mercy, &c.*

Answer.

It is not true, the state is still the same, for the humble & peaceable obedience of the former question implyeth the Faith and Repentance required in this question: for without true faith and repentance

penitance, there can be no humble and peaceable obedience : And so it is true which I said before, that hee diuideth one question into two, and maketh his Authors differ, which agree in one. Besides, I would desire him to tell, why there hee denyed humilitie and peaceable behaviour to all Papists, and yet here affords them Faith & Repentance to saluation ? To this he answereth.

BURTON.

*But withall this filthy Papist beleewing and repenting, must necessarily repent him of all his Idolatry, as well as of all his other sinnes : yes (saith the Author) by a generall repentance and faith : what a strange doctrine is this for a learned Doctor to teach ? Surely Bellarmine himselfe, with the whole rabble of Pontificians could doe no more, &c.*

Answer.

See here how Sarcastically hee writeth of the most wholesome, and Catholike doctrine of generall Faith and Repentance ; and of the Author for teaching it : who if hee be a Doctor of the

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Church of England, his fault is the greater: for why should this be Popish doctrine in his mouth, which in *Perkinses* is sound and orthodoxe? Doth not he say plainly in his Treatise of Repentance, *cap. 1. § Neither is this to trouble any*; That as God requires particular repentance for knowne sinnes, so he accepts a generall repentance for such as be vnknowne? And doth he not say also in the same place, That sound Repentance for one speciall sinne, brings with it Repentance for all sinnes? And doth hee not say elsewhere, (*Booke of Cases, lib. 1. cap. 2. Sect. 3. paragraph. But some may say*) That, *The greater this simple ignorance is, the lesser is the sinne? and that if we be carefull to obey God according to our knowledge, hauing withall a care and desire to increase in the knowledge of God, and his will, God will haue vs excused.* And is not this the selfesame (*mutatis mutandis*) which this Author or Doctor hath delivered? If the Pope and *Bellarmino*, and the whole rabble of Pontificians would say no worse then so, it would be the best dayes worke

worke wee did these seuentie yeares to  
be reconciled.

BURTON.

But doth this generall repentance  
include Idolatry, with all popish trum-  
pery, as things to bee repented of? If  
not, such repentance shall neuer bring  
him to saluation.

Answer.

Wee grant all: This Repentance in-  
cludeth all vknowne finnes; and so all  
Idolatry, and all other popish trum-  
perie.

BURTON.

If it doe include them, then by faith  
in Christs merits he comes to be saued,  
not as a Papist, but as a true beleener,  
renouncing Popery, and then no God-  
d mercy to his popery, or to his silly igno-  
rance.

Answer.

Loe here is the vpsot of all; this is  
his strong hold, wherein hee puts his  
whole trust in this question: And yet  
(God knowes) it is but a meere flaring  
hole; as poore a shif, and euasion, as  
sters man can vse. Here then let it be  
observed,



observed, that hee useth two points of Sophistry, and one of Folly: of Sophistry, first in the word *Papist*; secondly, in the word *renouncing*. The word *Papist* is ambiguous, sometime it is used *sensu composito*, (as the Schoolemen speake) or largely: sometimes *sensu diuise*, or strictly. In the compound sense it signifieth (to inuert the words of *Perkins*) an vnreformed Catholike, that is, one that holds the same necessary heads of Religion with the Protestant Churches; yet so as he retaines all errours in doctrine, whereby the said religion is corrupted in the Church of Rome, ignorantly supposing them to bee the truth of God. In the diuided sense it signifies one that holds the errours of the Church of Rome, without respect to the orthodoxe truth maintained therein. Now to apply this to our purpose; when wee say a papist may bee saued, wee vnderstand it in the former & more large sense. And when he saith, a papist cannot be saued, he vnderstands it in the latter, and more strict sense, and so we are all agreed: for as a theefe,

or

or a murderer, or any other malefactor cannot be saued, as he is such a one; no more can a Papist as hee holdeth his errors: for no vncleane thing shall enter into the kingdome of heauen; this is the former point of his sophistrie.

The other is in the word *renouncing*: For there are two kindes of renouncing: One actuall and expresse; another virtuall, and infolded. The actuall is when a man doth both in word and practice separate himselfe from the religion of the Church of Rome. The virtuall is, when in preparation of minde, a man is ready to doe it, so soone as it shall appeare to him to be sinfull and damnable: when therefore he requireth that a Papist that must be saued should renounce his popery; if he vnderstand the actuall renouncing thereof, we acknowledge that it is necessary so soone as hee shall know, and be conuicted of the euill of Popery: but if he neuer be conuicted thereof so long as he liueth; then we say the virtuall is sufficient, which is included in generall repentance: otherwise, wee must con-

found finnes knowne with vnknowne;  
and generall repentance with particu-  
lar : This being considered, a man may  
easily perceiue how a simple ignorant  
Papist, whether learned or vnllearned,  
may bee said to renounce his poperie;  
and to be saued ; though he liue and die  
in the communion of that faith and re-  
ligion. So much for Sophistry.

Now his folly appeareth in this, that  
he would haue us to hold, that a Papist  
(which we say, may be saued by a gene-  
rall faith and repentance) is saued as a  
Papist by vertue of his Popish igno-  
rance, idolatry, and other trumpery ;  
and not as a true beleeuer by faith in  
Christis merits : And that wee would  
haue some Godamercy to be given to  
Popery, or silly ignorance for his salua-  
tion ; which ought to be so farre from  
the conceit of any well disposed Chri-  
stian, that all of vs must acknowledge,  
that no Protestant, as a Protestant (com-  
municating with the corruptions of se-  
uerall Churches, Dutch, French, Ger-  
mane, or the rest ; none of which are  
free from some enormities) No Prote-  
stant

stant (I say) as a Protestant, can bee saued, without this generall faith and repentance, so as there can be no God-mercy giuen to our Protestancy, but onely to faith in Christs merits, by which we come to be saued, not as Protestants, but as true beleeuers, renouncing the corruptions of seuerall Churches: And so a Protestant liuing and dying a Protestant, may bee damned; and a Papist liuing and dying a Papist may be saued.

BURTON.

*My conclusion is (to be briefe,) No Papist, as a Papist whether learned or ignorant can be saued; My reason is, because Popery denyeth the sauing faith of Christ: and they want the meanes of faith; therefore if they bee saued, it must be extraordinarily, &c.*

Answer.

All this which followeth in this Section, is nothing but an idle repetition of those things which haue beene formerly vrged, and answered at large: and therefore with reference thereto, I passe

it ouer: The same also I say to the next, wherein he takes it for granted, that he speakes the truth; and that his aduersaries do diuorce themselves from sound iudgement, and right reason; and haue no right charity but such as calleth euill good: Because they say, It is an hard sentence, yea malicious, and rash, to say, *That in the Church of Rome there is no salvation*: All which I leaue to the discretion of the Reader. So much for the two questions, and the two former Authors.

BURTON.

*But others would not haue it denyed, that the Church of Rome is a true visible Church, though not a true beleeuing Church.*

Answer.

Having rid his hands of his two former Authors with a kinde of neglect (as I said afore) hee comes now to his meeke, and sweet spirited Author, a Reuerend Antistes of the Church of England, our diuine *Seneca*, &c. against whom he bends all his forces; and yet like *Indas* (as you see) betrayeth him with

with kissing : May not I say to him, as  
*Horace to Lydia* in another case ?

——— *Lydia dic per omnes*  
*Te deos oro, Sybarim cur properas amando*  
*Perdere ?* ——— So

Burton, *for Gods sake tell me, I thee pray,*  
*Why thou so lovingly dost Exon flay ?*

I acknowledge my poetry may bee  
 blamed, but the conceit may bee pretty  
 and tolerable, (though I say it my selfe)  
 for to say the truth, he laboureth to kill  
 him with kindnesse ; in that (as much as  
 in him lyeth) hee blemisheth his well  
 deserued, Reuerend, and Honorable  
 name in the Church with his flattering  
 opposition : But he must be pardoned,  
 for he hath done it to the glory of God  
 and the confusion of Babylon : which  
 if it might proue to be true, I dare bee  
 bold to say, his Author would not only  
 be ready to make an humble and inge-  
 nuous palinody, or retraction, (as he  
 sawcily requireth) but euen to sacrifice  
 his goods, good name, soule and body  
 for euer : But I doubt hee hath done  
 Gods

Gods glory more hurt, and Babylon more good, then any Babylonian Papist hath done these many yeares.

Author.

That which *Laertius* speakes of *Me-  
nedemus*, that in disputing his very  
eyes would sparkle, is true of ma-  
ny of ours; whose zeale trans-  
ports them to such a detestation  
of the Romane Church, as if it  
were all error, no Church; af-  
fecting nothing more then an vt-  
ter opposition to their doctrine,  
and ceremonies, because theirs.

BURTON.

What if we should deny this, that  
the Church of Rome is a true visible  
Church? Must we at the first dash be  
censured as men transported with zeale  
out of the detestation of the Church of  
Rome, as if it were all error, no Church,

Answer.

How are you not ashamed to abuse  
your Reverend Author, doth he cen-  
sure all of them that deny the Church  
of



of Rome to be a true visible Church in this sort, and manner? are not his expresse words, that it is true of many of them, not of all? Master *Burton*, this dealing becometh not one that contends for the glory of God, and confusion of Babylon: In my conscience, no truly religious wise man will deny, but many of them doe well deserue this censure; and you for one.

*BURTON.*

*Because theirs? thats not it, but because wholly Antichristian; therefore we detest the whore.*

*Answer.*

Is not that it? *M. Burton*? why then said you before in the depth of your policy, that though it were true that the Church of Rome were a true Church, yet the countenancing or preserving of it in these times might very well be spared? haue you so soone forgotten your selfe? and are the doctrine and ceremonies of that Church wholly Antichristian? when you haue proued it, say so; but till then lay your hand upon your mouth, and suspend.

*BUR-*

BURTON.

*And for my part, I had rather  
some fire-sparkling zeale, yet guided  
with right iudgment should even trans-  
port mee with a detestation of the  
Church of Rome, as a false Church;  
then that I wot not what charity with-  
out Zeale, without sound iudgement,  
should so farre possesse me, as to acknow-  
ledge the Church of Rome for a true  
Church, yea or yet for a true, or truly  
visible Church.*

Answer.

Your zeale (though transporting  
you) is guided with right iudgement:  
your Author (though Reuerend) is  
possessed with a charity without zeale,  
without sound iudgement; of the two  
you preferre your owne: it seemes you  
dwell by bad neighbours, Mr. Burton;  
Else you fall within the compasse of  
*Catoes Hoc faciunt stulti, &c.*

BURTON.

*And yet, under correction, I see  
no such difference betweene these two,  
but that if we yeeld the church of Rome*

to be a true, or truly visible Church ;  
we may as well call it a true Church.

Answer.

If this will give you content we will  
not strive with you : though it may be,  
wee might puzzle you : And for the  
next Section it is already answered.

Author.

Neither for the chaffe doe we leaue  
the floore of God, neyther for the  
badd fishes doe wee breake his  
nets.

BURTON.

Whether that floore, and those nets,  
be Antichrists onely, and not Gods, shall  
appeare more fully anone.

Answer.

Where ? can you tell ? you promise  
it, but you neuer performe it.

Author.

All truth is Gods, wheresoeuer it is  
found, not ours : as the Kings  
coyne is currant, though it bee  
found in any vncleane channell.

BURTON.

**But** *True* but when the truth of God is  
turned into a lye, and the Kings coyne  
beaten into a thinne leafe, &c. the case  
is altered: And so it is in the Church  
of Rome.

**Answer**  
It is vntue, and contrary to the Apo-  
logies of all the Reformed Churches,  
who stand vpon it, that they haue not  
made an innouation, or renouation, but  
onely a reformation, which could not  
be, if all Gods truth in the Church of  
Rome were turned into a lye, and that  
Gods coyne (the Scripture) were vtter-  
ly defaced: your selfe haue acknow-  
ledged it was not so before the Councell  
of Trent, and I haue proued that it is no  
worse now (if so ill) as it was before.  
And if some of those Churches, which  
yet abide in the vnitie of the Church  
of Rome, would depart from her, and  
embrace the truth, they would doe no  
otherwise, then the Reformed Church-  
es haue done already.

**Author**  
Fundamentall truth is like the Me-

ronæan wine; which if it be mixed  
with twenty times so much water  
holds its strength.

BURTON.

The comparison is pretty if it did  
hold water: but what if into the Ma-  
ronæan wine twenty times so much  
poyson be put? Again, take the Ma-  
ronæan wine and extract the spirits  
out of it, what is it then but a dead  
wappa? such is that truth, which is now  
in the Church of Rome keeping, &c.

Answer.

Here his zeale transports him almost  
to blaspemy; for it is impossible that  
the fundamentall truth of Gods church  
should eyther be so poysoned, or the  
spirits thereof so extracted, as hee af-  
firmeth; if it were otherwise, the gates  
of hell might preuaile against it: but  
*Zanchius* saith a great deale better in  
his Preface before his Booke *De natura*  
*Dei*; *Non potuit Satan* (saith hee) *vel in*  
*ipsa Romana ecclesia quacumque voluit ef-*  
*ficere, sicut in Orientali fecerat: Invito*  
*enim Susana retinuit ecclesia illa præcipua*  
*fidei*

*fidei fundamenta quamquam humanis doctrinis labefactata:* and this he laid since the Councell of Trent: Now let every wise man iudge, whether *Zanchius* or *Burton* be rather to bee credited: Although I cannot dissemble my dissent also from *Zanchy* himselfe in this point: for hee yeeldeth too much in my conceit, *That Sathan hath effected what hee would in the Orientall Church in abolishing fundamentall truth:* which (vnder correction) I suppose to be vnttrue, for that Church euen to this day holdeth the fundamentall truths of Christianitie as well as the Church of Rome: But it may be he speaketh of defection to Mahometry; which is not the Orientall Church.

*Author.*

The Sepulchre of Christ was overwhelmed by the Pagans with earth, and rubbish, &c. yet still there was the Sepulchre of Christ: And it is a ruled case of *Papinian*, that a sacred place loseth not the holinesse with the demolished walls: No more doth the

the Romane Church lost the  
claime of a true visible Church  
through her manifold and deplorable  
corruptions.

BURTON.

*How the Church of Rome may be  
proved to be a true visible Church, be-  
cause once it was so, by this comparison  
I see not; and how a sound Christian  
may edifie his faith vpon a comparison  
from Papinians ruled case I cannot sa-  
nour: All sound Diuines know, that  
places are not further, nor longer sa-  
cred, then the vse remaineth where-  
vpon at first they began to be sacred.*

Answer:

Here is much adoe to small purpose;  
he had little to doe to spend his time in  
confuting similitudes; which were vsed  
of the Reuerend Author for no other  
purpose then that for which they were  
originally ordained; which is not to  
proue, but to illustrate: which if hee  
had shewed they doe not, hee had said  
somewhat to the purpose; but that he  
G could



could not, for they are as apt and fit for the purpose as can be : As for edification of any mans faith vpon these, or other comparisons, I am sure he neuer intended : The very point wee haue in hand is no matter of faith, but of fact : If places remaine sacred so farre, and so long as the vse remaineth whereupon at first they beganne to be sacred, it is all we desire ; for so answerably Rome must still be a true visible Church, because the couenant betweene God and her still holdeth, which was the thing which first made her to be a true visible Church : for it followeth.

*Author.*

If the Church of Rome were once the Spouse of Christ, and her adulteries are knowne ; yet the diuorce is not sued out.

BURTON.

*Is not the diuorce sued out? Perhaps not in a legall formality ; but what if this once spouse of Christ, not only play the open whore, but professeth her selfe*

to be the married wife of another man? Is this woman still the spouse of her former husband? though shee haue not sued out a legall diuorce? Thus stands the case with the Church of Rome. But what if Christ the first husband come and challenge his spouse againe? seeing this second mariage was a nullity? Indeed the Lord is very mercifull. Ier. 3. 1

Answer.

Now Mr. Barton (as if hee had seene the head of *Medusa*) seemes to be deprived of his senses; Is it not? (saith he) Perhaps not: But what if this? Is that? But what if that? Indeed then, &c. What staggering is this? It seemes this argument hath so choaked him, that he cannot speake without coughing: If he could, he should haue done well to haue left the allegory, and to haue proued in plaine termes, that the Couenant betweene Christ and the Church of Rome, is vtterly abrogated, and abolished, which I suppose he will neuer be able to doe.

BVRTON.

*But if the dinorce be sued out, then you will say she ceaseth to be a spouse to her former husband; well; and is not that dinorce betweene the Church of Rome and Christ yet sued forth? yes certainly, and that on both parties: First on the Church of Romes part. When? (say you?) In the Councell of Trent (say we.) It is the duty and property of Christs spouse, to hearken to her husbands voice onely, and to honour him. Psal. 45. 11. Luke 9. 35. But the Church of Rome in the Councell of Trent hath taken out a bill of dinorce, and hath emancipated her selfe wholly to the Pope, as her husband, to heare him in all things from that time forwards: And this dinorce is ratified by the Bull of Pope Pius 4. super forma iuramenti professionis fidei, in the end of the Councell.*

Answer.

*If I were disposed to picke quarrells, I might haue excepted against many of your absurd phrases since I beganne to deale*

deale with you, and against one here ; of a wiues emancipating her self to another husband : But I ay me at the maine point : I make no doubt then, but the church of Rome hath long agone (euen many hundred years before the Councell of Trent) broken the Couenant of her God ; and still abideth in that transgression ; and so deserueth well enough to be diuorced from Christ for euer : But that it was euer her desire to separate her selfe from Christ, it will neuer be proued : Nay rather it hath euer bin her cunning to make him a couer and cloake of all her whoredomes and abominations, (as a subtile adultresse dealeth with her long suffering and patient husband) that so she may seeme to be a Matrone, though she bee indeed a notable Strumpet : and this is the highest point of the mystery of iniquity.

Now how you proue the contrary by the forme of oath of Obedience to the Bishop of Rome, and of the Profession of the Romane faith, (decreed *sess.* 24. *cap.* 12. of the Councell, to be administred, and taken, (and accordingly

performed) onely of such Clergy men as are to be preferred to Ecclesiasticall dignities or benefices with cure of soules) doe you your selfe (at your farther leisure) consider : As if a Schismatick should argue by the oathes of Supremacy, Allegiance, and Canonickall Obedience, and by the subscription which are to be performed in the same case of all that are to be made Ministers, or admitted to any preferment in the Church of England; that the Church of England also hath sued out a diuorce from Christ, and so is no true visible Church : (which God forbid;) As the fanaticall Brownists and Anabaptists say vpon the selfe same reason.

## BVRTON.

*Now if any will require a prooffe on Christs part, that he hath also publickly giuen the Church of Rome a bill of diuorce; let him but search in Gods records : Doth not Christ Reuel. 17. openly declare the Church of Rome to be the Whore of Babylon? and is there not a plaine bill of Diuorce, Reuel. 18? and*

*and that by a voice from heauen, saying, Come out of her my people, &c? doth not Christ here separate his owne people, his owne spouse out of Babylon? And this diuorce on Christs part, came to bee of force vpon the Councell of Trent; when the Church of Romes second marriage was solemnly concluded, and Christ excluded: what need be said more, to proue this Diuorce, and that on both sides?*

Answer.

What need bee said more? (quoth you?) marry much more then either you haue said yet, or euer will bee able to say, I trow: what is it (I pray) you haue said now, that you need to say no more? Is it this? That Rome, and the Romane Church is the whore of Babylon? Wee allow it: Or that Christ would haue his people to separate from her? we grant it: But that the Church of Rome was married to a second husband in the Councell of Trent, & Christ excluded; or that those words, *Come out of her my people*, are a bill of diuorce; or that Christ by them separateth his

Sponse from her, we vtterly deny. To the first enough hath beene said in the last answer. To the second wee say, first that (if *Brightman* your best master say true,) this place must not be vnderstood spiritually, but literally, of the locall departure of Gods people out of Rome, and Gods calling them thereto at the last ouerthrow and destruction thereof, as he called *Lot* out of Sodom, and the Iewes out of the Easterne Babylon in the same words, & the Church out of Ierusalem when it was to be vtterly destroyed; so that as Mice (I vse his owne similitude) perceiuing the house will fall, doe leaue it, and runne away; so the people of God warned by the Angell will leaue Rome, and shift for themselves: which being so, this Prophecie is not yet fulfilled. Secondly, if it be taken spiritually, it is so far from prouing a diuorce, that it proueth the quite contrary: for first, so long as Babylon hath a being, this euocation will bee of vse and force, because so long God shall haue a people in Babylon; and so long there can bee no diuorce, because



because God begets not children of any, but of his Spouse the Church : Secondly, these words declare not what Christ himselfe either doth or will doe, but what hee would haue his people to doe : Now a Diuorce is not a separation of the Familie from the Mother, or Mistris, but of the husband from the wife ; Ergo, here is no Diuorce intended. To the third, we say, that seeing the wife is the whore, and the whore is Babylon ; Christ intendeth not here to separate his Wife or Spouse from Babylon ; because in so doing he should separate his wife from his wife, and Babylon from Babylon, which implies a contradiction.

*Author.*

As it is a visible Church we haue not detracted to hold communion with it ; as Babylon, we can haue nothing to doe with it.

BURTON.

*This distinction comes too late, after the sentence of the diuorce is giuen on both*

both sides : Christ hath disclaimed her for his Spouse : bidding his Spouse to come from her : therefore whom God separateth, let no man ioyne together : yea in this case no distinction will serue to ioyne vs together againe in one communion : Herein we must not hearken to the voice of any man bee he neuer so Reuerend, before, or against the voice of Christ : By what distinction (I pray) can an honest and chaste Matrone salue her credit by keeping company, or hauing communion with a notorious Strumpet? Would it not seem a strange distinction to say, The Deuill in his essence being good, wee detract not to hold communion with him ; but as a Deuill, wee can haue nothing to doe with him ?

Answer.

You abuse your selfe and the Reader too bad, and that in two things : First, in blaming the distinction : Secondly, in scandalizing your Author. The distinction (you say) comes too late, and is not vsful to ioyne vs together again in

in one communion. The former whereof is false, as hath beene shewed in the former answers. The latter dependeth vpon the scandals of the Author; for the better vnderstanding whereof wee are to know, That the reformed Churches neuer made a full, and torall separation from the Church of Rome; but onely partiall, from her corruptions; *Non tam ab ea, quam ab eius erroribus discessimus*, saith Iewel in his Apologie, which is the common voice of all, euen of Perkins himselfe in his *Reformed Catholike*, who shewes in euery head of doctrine how farre wee may and must hold communion with that Church: and to this and no more hath the Reuerend Author respect in this assertion: Now this Calumniator would make the world beleue, that his intent is to vse a meanes by help of this distinction to ioyne vs together againe in one communion in those things wherein we are already separated: which as it was far from his heart and meaning (for his whole Treatise tends to the contrary) so indeed it were a vaine thing for him  
to

to endeavour it by this distinction. For it would be all one as if hee should say, *As she is a visible Church, wee may communicate with her in her corruptions; But as she is Babylon we may not.* Which is indeede the folly which hee illustrateth by his two similitudes of societie with a strumpet and the deuill. Thus you see the honesty, and wisdom of the man; and by this you may iudge of his zeale for the glory of God.

*Author.*

They haue not well heeded the charitable profession of zealous *Luther, Nos fatemur, &c.* We professe (saith hee) *that under the Papacie, there is much Christian good, yea all, &c.* I say moreouer *that under the Papacie is true Christianitie, yea, the very kernell of Christianity, &c.*

*BURTON.*

*Luthers speech then was true: But euer distigue tempora; Luther wrote that before the Councell of Trent, till which the Church of Rome had not altered the rules of Faith: But now wee that*

that line after that Councell cannot say so: for in that Councell the nut was cracked, the kernell reiected, yea anathematized, and now they haue retained no more, but the broken shell of a Church.

Answer.

It is a strange thing to see how men are enamoured of their owne conceits, *Qui amant, ipsi sibi somnia fingunt* (saith the Poet) I warrant you if M. Burton were braied in a mortar, yet would not these toyes depart from him. *Huarius* in his Tryall of wits, reporteth of a Noble mans Page in *Spaine*, that (being distracted of his wits) imagined himselfe to be a King, in which conceit he so pleased himselfe, that when hee was cured, hee was displeased with the Physitian that restored him to his right minde: and so I doubt M. Burton will be with those that shew him the vanities of these his imaginations. Well, howsoeuer it be, wee must be content, and suffer him to abound in his owne sense, till Time the Mother of Truth reueale his grosse mistakings: and in  
the

the meane while let it bee sufficient answer to this long discourse, that here is nothing but idle repetition of those things which haue beene already answered. And hitherto we haue answered what hee hath objected to what was said in the Booke of *The old Religion* concerning this argument.

*Author.*

Nothing can be so well said, or done, but may be ill taken.

BURTON.

*Now God forbid: But is it well said, or done, to affirme that the Church of Rome is yet a true, or a true visible Church? Now let the Reuerend Author iudge indifferently (having well weighed the former reasons) whether we doe ill or no in taking his saying ill, or whether wee had not reason to haue expected an ingenuous Palinodie or Augustine-like Retraction, rather then such an Apologie: which whether it be rather to be pitied, then any uncharitablenesse in the Reader in taking such a saying ill, let iudicious charitie it selfe iudge: Nor need we stretch the saying*

*saying to imply, that the Church of Rome is a true beleewing Church : Suffice it we except against any being, yea or visibility of a true Church in the Synagogue of Rome.*

Answer.

Some men are like Nettles, which if a man handle softly, they sting him; but if hardly and roughly, they are not felt. Our Reuerend Antistes hauing but glanced at the zeale of some, transported to such a detestation of the Romane church, as if it were all error, no church; is deeply censured, as if preferment had changed his note, and taught him to speake more plausible language of the Church of Rome, then eyther hee did, or ought. Hereupon he frames an Apologeticall, milde, and Christian Aduertisement, to rectifie their iudgement, lest their preiudice may turne more to their shame, then to his wrong: Whats the issue? Nothing but scorne: forsooth they expected that the Reuerend Author, (well weighing the former reasons,) would haue made a pittifull Retraction



tractation, and not such an *Augustine*-like Apologie. Nay, they will not acknowledge any the least mistaking in the matter; yea, those words (*Nothing can be so well said or done, but may be ill taken*, which are the ordinary preamble to reconciliation) are taken amisse: and so proue themselves to be true through their frowardnesse. What then is to be done? *Hæc non succedit, alia ineunda est via*: The Reuerend Author must vse them like hounds; which the more a man beateth, the better they loue him: or like the wilde Irish; which are most seruiceable when they are most slavishly vsed. And so they shall haue their desire; a *Palinodie*, or *Retraction*; which is, *That it repenteth him, that hee hath dealt so fauourably with them*. For as for their reasons, (if they were not as bold and blinde as Bayard himselſe) they would be ashamed to commend them to the iudgement of iudicious Charity.

*Author.*

Who sees not that [*visible*] referres  
to outward profession, [*true*] to  
some

some essential principles of Christianitie? neyther of them to soundnesse of beleefe?

BURTON.

*Is outward profession a sufficient marke of visibilitie for a Church? This is none of those markes which the Church of England takes notice of a Church by.*

Answer.

No? Are not they the preaching of the word, administration of sacraments and Ecclesiasticall discipline? And what outward profession of Christianitie, can any visible church make without these? Outward profession therefore, comprehendeth them all; and so is a sufficient marke of visibilitie for a Church.

BURTON.

*Againe, the Scripture calls them the Synagogue of Satan, which call themselves Iewes and are not.*

Answer.

True; yet were they true Iewes in the flesh, and outwardly. *Rev. 2. 18. 29.*

H

and

and so may a true visible Church of Christians be also.

BURTON.

*The Samaritanes sometimes professed themselves to bee of the Jewes religion, and professed the worship of the Lord, were they therefore a visible Church?*

Answer.

The reason is not like; because they neuer were in the Couenant of Gods grace; but were aliens from the Common wealth of Israel.

BURTON.

*And for the essentiall principles of Christianity, the Jewes at this day hold the Old Testament; and if it bee said, They deny Christ expressly, the Papists doe so too implicitly; and by their owne expresse doctrines of Trent, haue no more communion with Christ then the Jewes haue: Nay Papists doe expressly abiure the doctrine of Christ, as wee shewed before in the Popes owne Bull.*

Answer.

*The tongue that lyeth, slayeth the soule;*

soule : Such comparisons are not onely odious, but damnable. If this zeale do not transport you to sinne, I doubt not but euill-speakers, raylers, and slanderers may finde an easie passage into the kingdome of heauen.

*Author.*

Grant the Romanists to be but Christians, how corrupt soeuer ; and wee cannot deny them the name of a Church.

BURTON.

*But why should we grant them that which neuer a Papist is able to demonstrate to vs, or yet undoubtedly to perswade himselfe of ?*

*Answer.*

This fond conceit is sufficiently answered already.

BURTON.

*Although for the bare name of Christians and of a Church, wee will not much stand with them ; so they do not hereupon, or any for them, incroach and challenge the being and realitie, yea or the very visibilty of a true Church.*

H 2

*Answer.*

Answer.

You are very liberall of that which is none of your owne : Can you bee content to afford the precious name of a Christian and of a Church of Christ to them which in mans iudgement not partially affected, are not so ? The Iews would neuer doe it; neither will the Papists doe it; neither will the Reformed Churches doe it; neither will any well informed Christian doe it: But you will not much stand vpon it.

Author.

We are all the same Church, by verue of our outward vocation, whosoever all the world ouer worship Iesus Christ the onely Sonne of God, the Sauour of the world; and professe the same common Creed.

BURTON.

*Doth the Church of Rome worship Iesus Christ, who for Christ worship the Beast and his Image, bearing his mark?*

Answer.

Answer.

Doe all in the Church of Rome doe so? what they whose names are written in the Lambs booke of life? *Reu.* 13.8. or are you sure that none of the Church of Rome living and dying professed members thereof are written therein?

BURTON.

*Doe they hold the same Creed, that deny the faith, without which they cannot say the first words of the Creed, I beleue in God?*

Answer.

And dare you say that all and euery one in the Church of Rome doth so?

Author.

Rome doth both hold the foundation, and destroy it; she holds it directly, destroys it by consequent.

BURTON.

*What foundation doe they hold directly with us? wee shewed before, that they haue nothing of Christ, but the shell, the shadow, the Pope is the kernell, if any.*

MOYSE

H 3

An-

Answer.

You said so indeed, but you shewed it not : yet if they haue the shell; that is the outward profession of the foundation directly, it is enough to make them be said to hold the foundation directly.

BURTON.

*Nay doe they hold more of Christ directly, then the very society of Devils doe ? yea or so much as they ?*

Answer.

They doe, if your selfe say true : for you say, that *To hold the foundation directly, is to hold Iesus Christ so to be come in the flesh, as therein to suffer and satisfie for our saluation ; becoming our Christ, our Iesus, redeeming vs from our sinnes by imputing his merits to vs, that our sins might not be imputed to vs which were imputed to him : by whose stripes wee are healed, by whose righteousness imputed wee are perfectly justified in the sight of God.* And all, and euery point of this, the Church of Rome directly holdeth.

TH

BURTON.



## BURYTON.

Nothing lesse : yea she directly, not by consequence onely ; directly (I say) shee denieth and destroyeth this foundation : How ? and where ? In the Councell of Trent, Sess. 6. Can. 10. Siquis dixerit homines per ipsam Christi iustitiam formaliter iustos esse, Anathema sit: Is not this a direct, and flat expresse denyall of the foundation ?

## Answer.

Is this an expresse, flat, and direct denial of the foundation? then *Melancthon*, *Caluin*, *Illyricus*, and all sound and good Protestants doe expressly, flatly, and directly deny the Foundation : for all of them doe, and must hold this doctrine for accursed : and all the Ministers of the Church of England haue cause to be ashamed of your ignorance & boldnesse (*Mr. Buryton*) who dare challenge the Church of Rome to denie the foundation directly in that wherein she holdeth and confirmeth the truth of the Gospel ; you must know therefore that in these words is condemned the damnable

nable doctrine of *Andrew Osiander*, and his followers; who taught and held, that a man is formally iustified by the very Righteousnesse by which Christ himselfe is essentially iust and righteous, being partakers thereof by inhabitation: This allegation therefore is a notable abuse not only of the Council, but of your selfe and the Reader. See *Bellarmino de iustif. lib. 2. cap. 2. Sect. 2. His verbis*: though himselfe offend therein also afterwards.

BURTON

*And in the 11th. Canon*; If any shall say, that men are iustified by the sole imputation of Christs righteousness, or by sole remission of sins, (otherwise then by \*inherent righteousness by vs obtained thereby) or also that the grace of God whereby wee are iustified, is onely the fauour of God, let him bee accursed: *What more direct deniall of the foundation?*

\* See the 7.  
Chap. of the  
same Sess.

Answer,

Answer.

I might here challenge you for altering, and changing the words of the Councell; but I will not take all advantages: I answer therefore, that it seems you know not the true meaning of the Councell; for taking the word *Iustification* in the Councels owne sense, this Canon containes very sound and Christian doctrine. What then doth it mean by Iustification? A compound of Protestant Iustification, and Sanctification: for so it defines Iustification, *cap. 7.* of this Session in the first words: *Iustificatio est, non sola peccatorum remissio, sed & sanctificatio, & renouatio interioris hominis per voluntariam susceptionem gratia & donorum*: and so the true sense and meaning of the Canon is this: *If any man shall say, that men are so iustified by the sole imputation of Christs righteousness, or by sole remission of sinnes, that they are also sanctified thereby without inherent grace and charity; or also that the grace whereby wee are so iustified is onely the fauour of God, Let him bee accursed: and let him be so indeed for me.* You will

will say this is nothing but meere juggling: I grant it; but it is not direct denyall of the foundation: for here (as *Chemnitius* acknowledgeth) is both remission of sinnes, and imputation of Christs righteousnesse included; which though it be sufficient to iustification in the Protestant sense, yet in the popish sense (wherein sanctification is also required) it is not sufficient.

BURTON.

*Is not this the foundation, That Iesus Christ came into the world to save sinners? and how? who his owne selfe bare our sinnes in his owne bodie on the tree; that we being dead to sins, should live unto righteousnesse; by whose stripes we are healed: Nay (saith the Councell of Trent directly) wee are iustified by our inherent righteousnesse, and so our stripes are healed, and not by the righteousnesse of Christ simply imputed: Therefore come out of her my people.*

Answer.

How the Councell is to be understood,

stood, I haue shewed already : and being so vnderstood, there is no direct denyall of the foundation : Therefore although Gods people must come out of Babylon; yet not vpon this ground : And so I conclude as I beganne, *Apply Iohn Barber, and thou shalt haue a new payre of sixors.* For marke the argument: *The foundation is, Iesus Christ came to saue sinners, &c. But the Councel of Trent saith, We are so iustified that wee are also sanctified by inherent righteousness: Ergo, Come out of her my people.*

*Author.*

Thus I wrote well neare twenty yeares agoe without clamour, without censure: If any of you be otherwise minded; I dare boldly say, hee shall doe more wrong to his cause, then to his aduersary. I differ not from the iudgement of our best, Orthodoxe, and approuedly Classicall Diuines.

BURTON.

*Let not antiquity in the holding of an opinion, prescribe against truth Opinions*

nions Ancient. O that S. Ambrose his words alledged by our Renerend Author might here take place ; Nullus pudor est ad meliora transire : then I hope he will be otherwise minded then to say, He that denyeth the Church of Rome to be a true Church, or a true visible Church, shall doe more wrong to his cause then to his aduersarie ; Then he will no longer stand upon the iudgement of particular persons in a point wherein our Renerend Mother Church of England hath in her publique doctrine resolved the contrary : So shall our diuine Seneca partake also of great Saint Augustines praise, while by an humble and ingenuous Retraction, he shall both purge away the staine, and put a more glorious lustre to his most sweet, pious, and for their kinde unparalleled workes ; And for me a poore unworthy Minister, I hope his meeke and sweet spirit (hauing well weighed my reasons, and pitted my weaknesse) will be pleased to excuse me of any transpiration of zeale, vntlesse herein I haue exceeded the bounds, in presuming so farre

farre upon the patience of such a Reuerend Antistes of our Church: But I trust he will not impute this to any arrogancy of spirit, when it shall appeare, it is to vindicate Christs truth and glorie, against the Synagogue of the proud Antichrist.

## Answer.

It is well obserued, that this fellow hath a notable dexterity in dedicating Epistles before his Bookes, and in Prefaces, Digressions, Epilogues, and the like; but that in his Tracts, Discourses, and Disputations, he is as hungry and dry as Famine it selfe: This as it is true in all his writings, so especially in this; as I hope I haue in good measure made it appeare by the premisses. And for this his conclusion; All the glozing thereof tends to obtaine two requests: One that the Reuerend Author would be brought to humble himselfe to him in an ingenuous Retraction; And the other, that he would hold him excused for his presumption: Both are vnreasonable: vnlesse hee will take that for a Retraction which before hath bene rendered;



tendred; and for an excuse, that he sup-  
 poseth it ignorant arrogance, rather  
 then zeale that hath transported him:  
 He would strike an impression into the  
 innocent soule of the Reverend Au-  
 thor, that he hath contracted some stain  
 by this assertion, *That the Church of  
 Rome is a true, or truly visible Church:*  
 And indeed it is too well knowne that  
 such companions as he is haue for a long  
 time taken vpon them to bee the Cen-  
 sors of all mens doings, and to cry vp  
 and downe euery mans credit and repu-  
 tation at their pleasure: But (God bee  
 praised) he is ~~excluded~~, out of their gun-  
 shot: for it is well knowne to God and  
 man, that all his courses from the cradle  
 haue beene such, that Fame her selfe  
 may lay her hand vpon her mouth, so  
 as he need not endeauor to purge away  
 any staine, which they shall impute vn-  
 to him. The close of his Aduertise-  
 ment, will so possesse the soules of all  
 good and honest men, that the strife of  
 tongues shall neuer bee able to molest  
 him.

Thus

*Thus (saith he) in a desire to stand but so right as I am, in all honest iudgments, I haue made this speedy and true Apology; beseeching all Readers in the feare of God (before whose barre we shall once giue an account of all our ouerlashings) to iudge wisely, and uprightly of what I haue writtten: In a word, to do me but iustice in their opinions; and when I beg it, fauour.*

FINIS.

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6 JUL 59

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